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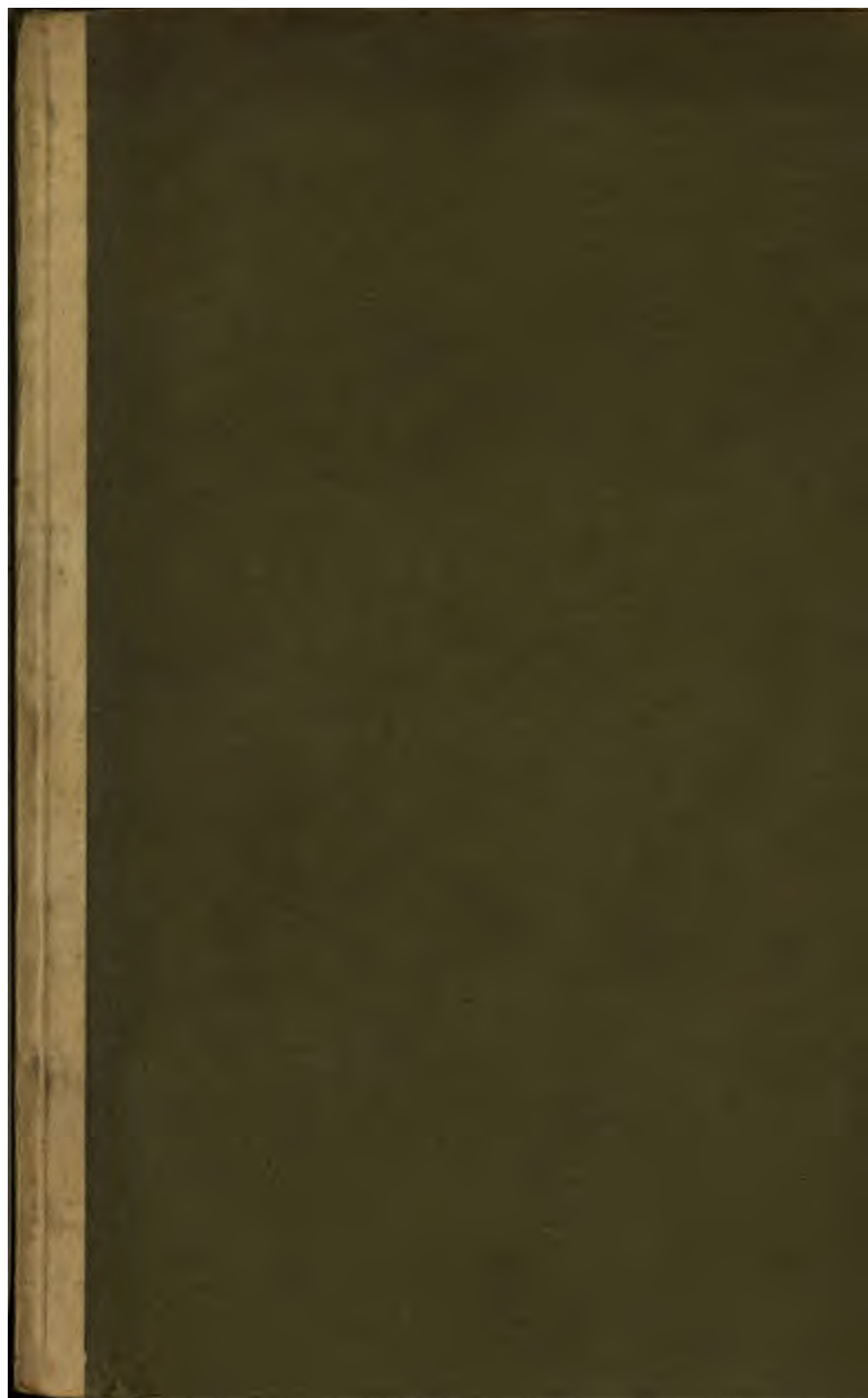
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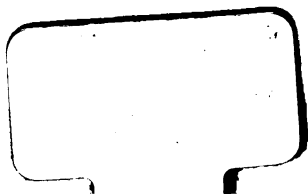
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THE
Doctrine of *Satisfaction*

BY THE
Merits of CHRIST,

Supposed to be
Blasphemy against GOD

AND
His Son *JESUS CHRIST,*

An Enemy to the holy SCRIPTURES,
and to His Majesty King GEORGE, the
ROYAL FAMILY, and all true PROTEST-
ANTS, with a Hindrance to Mens SAL-
VATION.

By EBEN. HEWLETT.

In a Letter to his Friend.

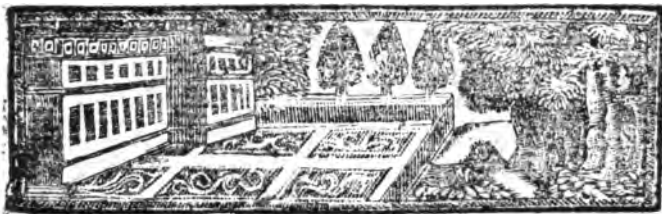
Wherein are some Remarks on Dr. OWEN'S
Trinity Vindicated, and on a Book called
The Mediator, with some Observations on
Mr. TRUMAN'S *Great Propitiation*.

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INTRODUCTION.

SOME there are who have a sincere Regard to the Holy Scriptures, and yet believe this Doctrine of Satisfaction, by the Merits of Christ; and though they cannot see any Foundation for it in Reason, yet supposing it to be revealed, had rather part with their Reason than to contradict what they think to be contained in the holy Scripture. Others there are, who thinks it better to part with the holy Scriptures than oppose their Reason, and though both these may be sincere in their Intentions, yet it would be better to reconcile Scripture and Reason together, than to part with either Scripture or Reason; for if we part with either of these, then we may bid farewell to all true Religion, for whatsoever Religion is either contrary to Scripture or Reason, has not any stamp of Divine Appointment upon it, for if Revelation is contrary to Reason, then its not Divine Revelation; for, How can we judge what is, and what is not Divine Revelation, but by the use of our Reason? If Scripture and Reason is contrary to each other, then one of the two cannot be from G O D, who cannot be the Author of Inconsistencies, for whatsoever contradicts the holy

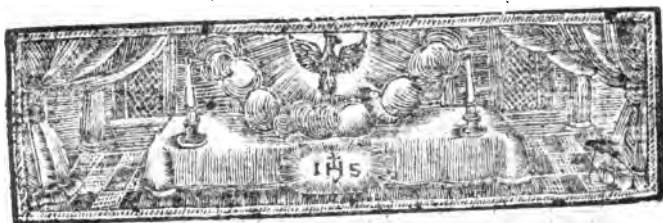
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Scriptures,

Scriptures, contradicts Reason, and to contradict Reason, is to oppose the holy Scriptures.

Therefore I conclude, that none are so great Enemies to true Religion as such who maintain Opinions most contrary to Reason, and father it on the holy Scriptures, which is the only way to cause the Word of God to be slighted. Now, if we would have the use of both Scripture and Reason, then we must reject such Errors which contradicts both these, one of which, I think, is the Doctrine of Satisfaction by the Merits of Christ, as will apprar by considering these following Lines, wherein it's evidently proved, that the Doctrine of Satisfaction by the Merits of Christ is an Enemy to the holy Scriptures, an Enemy to Mens future Happiness, and only a Friend to Popish Darkness; so its an Enemy to our present Government, and to all true Protestants.





T H E
Doctrine of Satisfaction
 BY THE
Merits of CHRIST, &c.

S I R,



THE Reason of offering these my Thoughts to your Consideration is, because I conceive that the Doctrine of Satisfaction is an Enemy to GOD, and to every thing that is good; if you or any one else shall think me herein to be mistaken, I desire to be inform'd how that Doctrine is either agreeable to Scripture, or for the Glory of GOD, or for the good of Mankind, which if you or any one else does, I shall then own myself to be mistaken; but if none can prove it to be either agreeable to GOD or his Word, or any way for the good of Mankind here or hereafter; or if it does appear the contrary, by considering these following Lines, then, I hope, you will not be fond of this Doctrine.

IF

If I could see any thing like truth in this Doctrine of Satisfaction, I should willingly, yea, joyfully embrace it; for because I cannot believe this Doctrine, I have lost the goodwill of almost all my Friends, and have thereby gain'd their unjust Resentments, which all will own is next to the loss of Life it self, yea, its in some sense worse than Death, and nothing could prevail upon me thus to do, but a sense of its being my Duty: The Reasons why I think it my Duty I shall at present conceal, desiring you who please to read these following Lines, not to censure or condemn any thing therein contained, 'till you have given it due Consideration, and compar'd it with the Word of G o d.

'Tis evident to me that I cannot hereby do any hurt to Religion, for if the Doctrine of Satisfaction, against which I write, were true, yet I and others who cannot believe it, cannot but have the same share in it as though we do believe it, for our believing or not believing cannot cause the Merits of Christ, for us to be either more or less; for if Christ have merited any thing for us, we shall undoubtedly enjoy it whether we can believe it or no, or else it cannot properly be called Merits, for that which a Person may or may not enjoy, cannot be said to be merited, for whatsoever is merited must be possessed without any Condition; so that if this that I argue for was not true, yet it would be an innocent Error, seeing our believing or disbelieving cannot increase or diminish the Merits of Christ. But if this Doctrine of Satisfaction should be false, then our believing in it does endanger our Salvation, in causing us to depend upon

upon another's Obedience for our Acceptance with God, to deceive our selves, and so trust in that which is not.

I confess that the Doctrine of Satisfaction is exceeding pleasant to corrupt Nature, because it encourages Licentiousness, and therefore I suppose so many are so easily drawn into the belief of it; but 'tis better to forego the Pleasure of that, than to be deceived and for ever ruined by it, for they who owns that Doctrine of Satisfaction does imitate the foolish Virgins, *Math. xxv. 8.* who seek to be saved by another's Obedience: This is the finest Bait that ever the Devil invented to catch Men with; it causes the Thoughtful to despise Religion, and to look on Ministers as so many Deceivers, because they cannot but contradict themselves whilst they own this Doctrine of Merits, teaching that Men must be saved only by the Merits of Christ, and yet that if they are disobedient, they must all perish; this is like mixing Light and Darkness together, which can never agree; for if Men are saved alone by the Merits of Christ, then Obedience or Disobedience does nothing to farther or hinder Mens Salvation. This is so plain, that thoughtful Men cannot but see it, and therefore it is that so many do despise the Ministers of the Gospel in our Day. But more of this when I come to prove this Doctrine is an Enemy to the holy Scriptures.

It causes the Thoughtless, who will not give themselves the leisure to compare Things together, to trust on that for Salvation which at last will deceive them, which they might easily discern if they would but compare one Thing with another; and as this Doctrine of Satisfaction cannot be maintained if Men did through-

ly consider it, so they who lies in wait to deceive, perswades Men that it is not their Duty to search into it; but Christ and his Apostles taught Men to search the Scriptures, to prove all things, this being the likeliest way to encourage Truth, as not to examine and search into it is the only way to encourage Errors, whereby we may see that that which will support Truth will destroy Errors, and that which maintains Errors is an enemy to Truth; and they who are for promoting this Doctrine of Satisfaction, does seek to amuse the World with Mysteries, pretending that the Doctrine they teach is what none can understand, and yet must be believed, as Dr. Owen argues in his *Trinity Vindicated to the Reader*. Now what we cannot understand, that we have nothing to do with, Deut. xxix. 29.

If GOD should give us a Revelation which we cannot understand, then it could do us no good; now the Apostle even glories in the plainness of the Gospel; but they who maintains Satisfaction makes easy things hard, and not hard things easy: But these things will be farther considered when the Objections are answered, I only mention it now to shew you how bad the Foundation of Satisfaction is, that it cannot stand without Ignorance, whereby Mysteries are maintained; and if these Supports fail, then Perfection must be joyned with it to keep it up, and by these means these Errors have been maintained to this Day, though publick Persecution is out of fashion amongst us, yet that which is more private is still kept up, and we may be sure, that all such, who withhold their Hands from doing Good, or that would be glad

to see Evil fall on their Neighbour : Because they differ from them in Opinion, that they would also deprive them of their Goods and Lives too, was it in their power ; but Truth needs not such things to support it, the more that is search'd into, the more beautiful it appears ; the more it's freed from Errors, the plainer it is ; the more it's freed from Persecution, the more it increases.

But, says some, the Scripture is a Mystery, as Dr. Owen in his *Trinity Vindicated*, to the Reader says, *I know our Adversaries would upon the Matter decry any thing peculiarly mysterious in these Things, although they are frequently and emphatically in Scripture affirmed so to be.* Now then let us turn to those Texts which treat of this Matter, and then, I believe we shall find the Doctor mistaken, 1 Cor. 2. 7. *But we speak the wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory.* Ver. 10. *But God hath revealed them unto us.* Eph. 3. ver. 4, 5. *Ye may know my Knowledge in the Mystery of christ, which in other Ages was not made known unto the Sons of Men, as it is now revealed.* These Words are so plain, that none can doubt its Meaning, and therefore the bare mentioning of it is enough to let us know, that these Things that once were Mysteries, now is not so, but is plainly revealed, Col. 1. 26. *Which is the Mystery hid since the World began ; but now is made manifest to his Saints.* How can any one read these Text, and yet say that the Scripture is a Mystery ? It was indeed a Mystery, but now it's made manifest, now it ceases to be a Mystery. 1 Tim. 3. 6. *And without Controversie great is the Mystery of Godliness : God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, Believed on, in the*
B World,

World, received up into Glory. When the Apostle wrote this Epistle, then these Things were Mysteries; but after it was revealed, and by the Apostles made plain, then it was no longer a Mystery, and whilst it continued a Mystery, it did not belong to Men, but to GOD, according to *Deut. 29. 29. Secret Things belong to GOD*, for the word Secret and Mystery is the same; for in *1 Cor. 15. 51.* in one Translation 'tis Mystery, and in another Translation 'tis Secret, so that Mysteries or Secrets belongs to GOD, and revealed Things to us and to our Children, if what *Moses* said may be believed: So that if the Scripture is a Mystery, as the Doctor and others would have it, then it does not at all belong to Men, but to GOD only; but the Apostle tells us, *2 Cor. 4. 3. If our Gospel is hid, or is a Mystery, which is the same, as 1 Cor. 2. 7.* It is a hidden Mystery to them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, *Ver. 4.*

Can any one consider these Things, without reflecting on such as own that the Scripture is a Mystery, as that they lye in wait to deceive; for thereby they seek to render the best Revelation, that ever Men enjoyed, wholly useles, as a Mystery which Men have nothing to do with; but let us consider these Things which were Mysteries before they were revealed, which, according to the Doctor, does yet remain Mysteries, as *1 Tim. 3. 16.*

(1.) *That GOD was manifest in the Flesh:* that is, that the Son of GOD, the express Image of the invisible GOD, took to himself a Body, and was made Flesh, and so was for a time coverfant with, and manifest to Men.. This is what is so plainly reveal-

[II]

revealed in the Gospel-Revelation, that all Christians firmly believe it, and therefore it's now no Mystery to any Christian, though it still remains a Wonder, and will be so for ever, that so glorious a Person should so humble himself as to become Man; but its being a Wonder don't make it a Secret, that none can conceive what it means, as it was to all the World before Christ came in the Flesh. But, according to the Doctrine of Satisfaction, it still remains a Secret which none can understand; for that Doctrine teaches Men, that he who was unchangeably Rich became Poor, which is all one as to say, that it is and it is not at the same time, which is no better than Lies; now, though it is no way contrary to our Reason, that the only begotten Son of God should take to himself a Body, and so become Man, yet it's contrary to Reason to think, that one unchangeably Rich, should yet become Poor. This is such a Mystery, that it is near of Kin to the Mystery of Iniquity.

(2.) *Justified in the Spirit.*] Now this is neither a Mystery nor a Wonder, that such a glorious Person as Christ should be justified.

(3.) *Seen of Angels.*] This indeed had been a Secret to us, had it not been revealed; but now 'tis revealed, it's neither a Secret nor a Wonder.

(4.) *Preach'd unto the Gentiles.*]

(5.) *Believed on in the World.*] None can pretend this to be a Mystery, because all the World knows that Christ has been, and is preach'd to the *Gentiles*, [and has been and is believed on in the World, and yet these were some of the Gospel Mysteries, as we may see in *Eph. 3. 3, 6*, though now no Mysteries, being evidently plain to all.

(6.) *Received up into Glory.*] Neither is this any Secret, because it's plainly revealed in the Scrip-

ture; and it's no Wonder that such a Person as our Lord is, should be received up into Glory.

Thus we see that those things which once were great Myſteries to the World, are now no Myſteries at all; but they who would maintain the Doctrine of Satisfaction, ſtrive to prove thoſe things to be Myſteries which are not ſo, that Men may not diſcern the Corruption of their Errors. But I will no longer ſtay on the Introduction, only deſire the favour of you to paſs by the ſmall Faults that may be herein, becauſe I have had no other outward Helps than the Bible and a ſmall Concordance to conſider of this Matter. And,

First, I ſhall deſcribe what this Doctrine of Satisfaction is, and then give ſome Reaſons why it cannot be true.

Secondly, Remove ſome Objections.

Thirdly, Prove, by divers Arguments, that the Doctrine of Satisfaction, thus deſcribed, is an Enemy to God and his Son, to the holy Scriptures and its pure Doctrine, to his Majeſty King George and the Royal Family, and to the Salvation of Men.

First. To deſcribe this Doctrine of Satisfaction, ſome calls it full Satisfaction, given to Divine Juſtice by Chriſt's Death and Sufferings for Men's Crimes: Others ſuppoſe, that it was not full Satisfaction, for then there could be no room for the exerciſe of Mercy, ſo that where the whole Crime is ſatisfied, there is no Mercy to be ſhewn; but they ſay, it was what God in his Mercy was pleaſed to accept inſtead of full Satisfaction: Theſe are more moderate, though, I think, not more true than the former; for whether it was full Satisfaction or not, yet if God accepted of it inſtead of full Satisfaction, it may then properly be called Satisfaction, though not to the full what might

might be demanded. I suppose, with submission to better Judgment, that if God is ever the more propitious or merciful to Men, only on account of what Christ has done and suffered, that then it may be properly called Satisfaction by the Merits of Christ; and if God is not more willing to shew Mercy to Men, only on account of Christ's Death and Sufferings, then there is no Satisfaction or Merits of Christ, and were it not for the exceeding Prejudices of Mens Minds, the bare mentioning of it were enough; for to suppose God to be more Merciful, is to suppose him less Merciful without his Son's Merits; and if God can be more or less Merciful by any means than he is Changeable, that which is Infinite and Unchangeable, can be neither more or less. The holy Scripture says, that God is in Christ, reconciling the World to himself, but not reconciling himself to the World; for to be reconciled, must suppose to be some time past irreconciled, and so to be one thing one time, another thing another, which an unchangeable Being cannot be; and if God is not more propitious or merciful for what Christ has done and suffered, then there can be no truth in the Doctrine of Satisfaction, there can be no medium between these two Things; but this will be farther considered else-where.

Another Reason why I think that the Doctrine of Satisfaction cannot be true, is, because 'tis inconsistent to it self; for if Christ is equal to his Father, then there can be no room for Merit, all things being his own before, for any to merit, must suppose a having something which he had not before until he merited it; and if the Father has something which the Son has not, until he merit it, then it's evident that the Son is not equal
with

with the Father; and if he is not equal, as the Doctrine of his Merits does suppose, then he received his Being from his Father, and then sure he cannot Merit of him who gave him his Being, for then all he is and has is justly due to him of whom he received it: Now we find by Christ's own Words, that what he did was in Obedience to his Father's Commands, *John 10. 18. I have power to lay down my Life, and I have power to take it again. This Commandment have I received of my Father. And again, If ye keep my Commandments, ye shall continue in my Love, even as I have kept my Father's Commandments, and continued in his Love.* By which we may see, that what Christ did was in Obedience to his Father's Will, as also, that if he had not thus done, he had not continued in his Father's Love; thus you may plainly see that Christ could not Merit any thing of God, whether he is equal or not equal: Now we are sure that the Doctrine which contradicts itself cannot be true, as we find this Doctrine of Satisfaction to do.

Another Reason why I think this Doctrine of Satisfaction cannot be true is, because the holy Scriptures represents Christ as God's Instrument or Servant, in the Old and New Testament, both in Creation and Redemption: and as it is said, that *God Created all things by Jesus Christ*, Eph. 3. 9. so, I think, it may be properly said, that God hath Redeemed the World by Jesus Christ, as well as made it by him, for the holy Scriptures evidently discovers to us the following Things:

1st. The Pre-existence of Christ, that he was before the World was; and that all Things visible and invisible were made by him, and for him.

2^{dly}. That Christ received both his Being, and this his Power to make all Things, from God his Father;

Father; and therefore he is said to be the *First Born of every Creature*; and that *GOD created all Things by Jesus Christ*, Col. 1. 15. Eph. 3. 9. and that *he that Sanctifieth, and they who are Sanctified, are all of one*; that is, Christ and his Members are all of GOD; for which Cause Christ is not ashamed to call them Brethren, Heb. 2. 11.

3dly, That as Christ was before all, and made all Things, so he judgeth all. *John 5. 22. For the Father judgeth no Man; but hath committed all Judgment to the Son. And Acts 10. 42. And he commanded us to preach unto the People, and to testify that it is he that is ordained of GOD to judge the Quick and the Dead. And Rom. 2. 16. When GOD shall judge the Secrets of Men by Jesus Christ.* By these Texts 'tis undeniably evident, that Christ has received his Commission from GOD his Father to be Judge overall, as well as Power to make all; and therefore Christ says, *The Father is greater than I*, and that *the Son of himself can do nothing*, John 14. 28. chap. 5. 19.

Now, what can any one see in all this to cause them to judge of me and others, because we thus believe Christ to be GOD's Son, Instrument or Servant, according to the Scripture; that therefore they should think that we have mean Thoughts of our Lord, who is our Maker and Redeemer, as will be farther considered by and by; but, first, give me leave to prove, that we have a far greater Esteem for our Redeemer, than they who accuse us falsely, and that we look on the Redemption wrought out by him for Men, to be of greater Value than they who own the Doctrine of Satisfaction, according to their own Confession, in a Book of Dr. Owen's, call'd, *The Doctrine of the Trinity Vindicated*: He says, in pag. 85. *That the Father,*
Son,

Son, and Spirit is one GOD. Compare this with the words of the Apostle, 1 Tim. 3. 5. *For there is one GOD, and one Mediator between GOD and Man, the Man Christ Jesus.* So then, if what the Doctor says is true, then, according to the Apostle's words, this Mediator is not the one GOD, for the Apostle here makes a manifest Distinction between the one GOD and the Mediator: and these Men own, that the Body and Soul of our Lord, which suffered, was neither of it before the World was, but only the one GOD was before the World began; and says, that the Son apart of this one GOD was united to a Body and Soul; for all that own this Doctrine says, the Son apart of the one GOD cannot suffer or change, and therefore 'twas only the Body and Soul thus united to the Son, part of the one GOD, that suffered, and thereby made Satisfaction to GOD for Mens Sins. Now take the Doctor's Confession in this Matter, and put it to the Apostle's words here, and then we must read it thus: There is one GOD, Father, Son, and Holy Ghost; and there is one Mediator between this one GOD, Father, Son, and Holy Ghost, and Man, the Man Christ Jesus: So that, according to their own Confession, compared with the Word of GOD, the Man Christ Jesus, the Mediator, was not before the World, but was only a Man equal to other Men, excepting Sin.

But we, who cannot believe this Doctrine of Merits, do believe that the same Person who formed this Earth on which we dwell, who made the Sun, Moon, and Stars, who made all the glorious Host of Angels and Arch-Angels, in as proper a sense as any Man ever made a piece of Workmanship whatsoever: That this same Person did take to himself, or, as the Apostle says, GOD prepared

prepared for him a Body, and he (this glorious Person) the express Image of the invisible God, did really suffer, not only in Body, but in Soul, that glorious Part of him that before had made us and all Things; and they who say that he received a Body and Soul at his Incarnation, do not speak the Scripture Language, but what Men have feigned out of their own corrupt Minds, for the Text says, *A Body hast thou prepared me.* Now I would leave it to any sober considerate Man to judge of this Case, who has the meanest Conception of the Mediator between God and Man, either they which own by the unavoidable Consequences of their Doctrine, that he that suffer'd for Mens Sins, was only properly a Man, or we, who do believe according to the Scriptures, that this same Person, that thus suffered for us, was the Maker of all things, and so was inconceivably above all the Angels and Arch-Angels which he himself had made? For such a one as this to become really miserable for such contemptible Creatures as Men, is indeed Love that passeth Knowledge: Now, according to their Doctrine, all that the Son did, was only to unite himself to our Nature, for, say they, he could not suffer nor change, but was the very same, when in our Nature, as before, and so it cannot be really true, that he that was Rich became Poor; for, say they, his Divine Nature could not change, and so could not become Poor, and his human Nature was at that time as Rich as ever it was, How then did he that was Rich become Poor: Our Lord says, *John 17. 5. And now, O Father, glorify thou me with thine own self, with the Glory I had with thee before the World was;* whereby 'tis evident he suffered in his highest Nature.

I have often times admired at some, that when they were setting forth the great Love of Christ would admire that such a glorious Person should suffer for Men, and yet they themselves believe, that he could not suffer in his highest Nature, and that that Nature which did suffer was not glorified till after it suffered. I think it will not be amiss here also to compare the great Love of GOD with their Notion and mine: The Scripture says, *That GOD so loved the World; that he gave his only begotten Son:* He spared not his own Son, and that he delivered him up for us, and the like, and yet, according to their own Words, this his Son was the very same as he was before, as unchangeably happy as ever: Don't this way of thinking lessen the love of the Father? But if what we own is true, then did GOD in a true and proper sense give up his beloved Son to suffer for our sakes; how and in what manner he thus suffered for us will hereafter be declared; now for GOD to give up this express Image of his own Person to suffer for our sakes is Love beyond expression.

Let us also compare the Doctor's Confession with *John 17. 3. And this is Life eternal, that they might know thee the only true GOD, and Jesus Christ whom thou hast sent.* That is, according to the Doctor's Confession, thee the only true GOD, Father, Son and Spirit, and Jesus Christ, whom thou the only true GOD, Father, Son and Spirit hast sent, and then the corruption of the Doctor's Opinion will openly appear to all; for if Father, Son and Spirit is one GOD, then the Father alone is not the only true GOD, so then the Son is as much the only true GOD as the Father, and consequently four Persons are included in these words, that is, *The only true GOD, Father, Son and Spirit, that's three,*

three, and Jesus Christ, whom this true GOD, Father, Son and Spirit hath sent; now 'tis evident that the fourth is not the true GOD, because he, says, *thee the only true GOD*, whereby he excludes Jesus Christ from being the only true GOD; so that, according to their own Confession, take it which way they will, Jesus Christ is only a Man: But we believe him to be the only begotten Son of GOD, by whom all things visible and invisible were created: Now the Doctor, and all that are of his Opinion, do own by plain Consequenices, that the Son is two Persons, though they in words deny it; for all own, that he was properly a Person before he came in the Flesh; and if he took to himself a Body and Soul, as they say he did, then is he properly two Persons; but if what the Scripture says of this matter be true, *Heb. 10. 5. A Body hast thou prepared me*; and that *the Word was made Flesh*, John 1. 14. that is, that he only took to himself a Body; then the naked truth will appear to all, that he did suffer in his highest Nature, and so it cannot be true to say, Father, Son and Spirit is one GOD, for GOD cannot change, and so cannot suffer. By these Considerations we see how to understand that Text, 1 Cor. 11. 3. *But I would have you know, that the Head of every Man is Christ; and the Head of every Woman is the Man; and the Head of Christ is GOD.*

I have mentioned these short Hints, to shew that we have a greater Esteem for Christ our Maker and Mediator, than they who own the Doctrine of Satisfaction; neither have they a greater Value for the Redemption wrought out by Christ than we, for the Doctor says, *pag. 144.* "If Men believe not, they are no less liable to the Punishment due to their Sins, than if no Satisfac-

tion at all had been made for Sinners:" Which is as much as to say, that Christ suffering in their room and stead may stand for nothing, and then wherein is the Law fulfilled, or Justice satisfied in the Sinners stead.

4thly. That as GOD has made all things by Jesus Christ, and will judge all by him; so it may be properly said, that GOD has redeemed the World by Jesus Christ, and therefore 'tis in *John 3. 16. That GOD so loved the World, that he gave his only begotten Son.* Give me leave to mention some Instances of this Nature.

First, The Resurrection of the Body is attributed to Christ, as he being the Cause of it, *1 Cor. 15. 21 For since by Man came Death, by Man came also the Resurrection of the Dead.* Ver. 22. *For as in Adam all die, even so in Christ shall all be made alive.* Now all own, that the Resurrection is part of our Redemption, and by this Text 'tis evident, that Christ is the Cause of it; but then we must remember, that Christ was but the instrumental Cause of it, and his GOD and Father is manifestly said to be the prime Author of it, *2 Cor. 4. 14. And hath also raised up the Lord, and shall raise us up by his Power.* And in *Acts 2. 24.* speaking of Christ, says, *Whom GOD hath raised up,* and a multitude of Texts to the same purpose; so that if we would have things placed in a beautiful Order, as the holy Scriptures place it, then we must say, GOD is the Author, and Christ is the Instrument of all our Happiness.

Secondly, Another part of our Redemption is, our receiving the holy Spirit, by which we are sealed to the Day of Redemption, *Eph. 4. 30.* And this we receive through Christ; and therefore 'tis said, that without him we can do nothing, and if we have

have not the Spirit of Christ, we are none of his, and much more to the same purpose, and yet GOD is said to be the Author of this part of our Redemption also, Col. 1. 19. *For it pleased the Father, that in him should all Fulness dwell. That of his Fulness we may receive and Grace for Grace, John 1. 16.* GOD hath given him the Spirit without measure, that he may pour it out unto Men as they shall need it, and improve it.

Thirdly, Another part of our Redemption is, Forgiveness of Sins. In *Acts 5. 31.* there we may see that GOD is the Author, and Christ is the Instrument of this part of our Redemption also, *Him hath GOD lift up with his Right Hand, to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins.*

Fourthly, Another part of our Redemption is, our being accepted with GOD; now it's said, *Eph. 1. 6.* that GOD hath made us accepted in his Beloved: These things deserve more Consideration, but I have not time, therefore I only mention these short Hints, that you may see that GOD hath Redeemed the World by Jesus Christ, as well as made it by him; and if this is true, as I believe it cannot be denied, then we were not Redeemed of GOD by Christ's Merits, as the Doctrine of Satisfaction supposes: Some are so weak as to think, that 'tis a dishonour to Christ, to call him GOD's Instrument, but he spoke of it as an honourable Employment in *John 5. 43.* and the holy Scriptures very often represents Christ's Honour in this stile, as being GOD's Servant, Messenger or Instrument, but the Doctrine of Satisfaction represents it quite otherwise, as meriting of GOD for Men.

Now, if Christ was GOD's Servant to merit of him for Men, then it may be properly said, that
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GOD merited of himself, which is a contradiction; for whatsoever a King does by his Ambassador, is always reckoned as done by the King; now for a King to send his Servant to purchase something of himself for others, is even contrary to common sense, and so I think is the Doctrine of Satisfaction. These are some of the Reasons why I think this Doctrine of Satisfaction cannot be true: Some may here say, Is it not said, that we were purchased with his Blood?

Answer. That will come under Consideration, the next, when the Objections are answered; but first give me leave to mention another Reason why I think that this Doctrine of Satisfaction cannot be true, and that is, because it renders the Death of Christ of none effect; for if Christ died to satisfy GOD's Justice, then it was either for the Crimes of the Penitent, or of the Impenitent; if of the latter, then is Christ the Minister of Sin, which cannot be true, and but very few do so believe it to be; if the former, that's needless, for nothing can cause GOD to love the penitent Sinner more than he does from the goodness of his own Nature, he being unchangeably Good, and nothing can cause GOD to accept of the impenitent Sinner, because he is unchangeably Holy; therefore, as he could not satisfy GOD's Justice for the sincere Penitent, nor for the Impenitent, it could not be done at all, so the Death of Christ is of none effect, and consequently this Doctrine of Merits cannot be true. Some say, tho' GOD cannot by any means become more willing to forgive Sins than he is by the Goodness of his own Nature, yet the Law must be satisfied in order for to make way for the displaying of GOD's Goodness towards Men; and therefore they say, Christ came

to satisfy and to answer the Demands of the Divine Law, instead of Men that had broke it.

Now therefore let us consider those Texts which they bring to confirm this Matter; Dr. Owen treats of it in his *Doctrine of the Trinity Vindicated*, page 113, 114. he says, that he answered the Law, and the Penalty of it, and brings these Texts to prove it, *Rom. 8. 3. For what the Law could not do, in that it was weak through the Flesh, GOD sending his own Son, in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* Sure it cannot mean that GOD condemned Sin in his Son's Flesh, that's impossible, for in his Flesh there was no Sin to be condemned; and yet if the Doctor did not so understand it, then it can be nothing to his Purpose, and if he did thus take its meaning to be, then must he conclude that GOD imputes Sin to the Innocent, which cannot be proved, and is contrary to all GOD's Perfections so to do, which will be considered by and by. Therefore I conclude, that there is nothing in this Text to prove that Christ satisfied the Law for Men: If we would know how the Law was made weak through the Flesh, our Lord tells us, *Mar. 7. 9. 13. Ye reject the Commandments of GOD, that ye may keep your own Traditions, making the Word of GOD of none effect, through your Traditions.* They had so corrupted the pure Law of GOD, by their own Inventions, that now it could not answer the End for which it was designed, as may be seen in *Heb. 8. 7, 8, 9.* there is discover'd how and why Sin was condemned in the Flesh; and this is what is meant *1 Pet. 1. 18, 19. Were redeemed from a vain Conversation, received by Tradition from the Fathers, by the precious Blood of Christ.* This that the Apostle here calls a vain Conversation, our Saviour calls a Worshipping GOD in vain,

vain, teaching for Doctrine the Commandments of Men; Mat. 15. 9. therefore I conclude, that Christ has redeemed us from this vain Conversation by rectifying the Law, and not by satisfying of it, *Heb.* 8. 7.

Again, the Doctor cites *Gal.* 3. 12. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it's written, cursed is every one that hangeth on a Tree.* But 'twas not GOD nor his Law that condemned our Lord to be hanged on the Tree, but 'twas wicked Men that thus made him a Curse, neither can any from thence prove, that he did at all thereby answer any demand of the Law, for the Law had no demand upon him; and though he has thus suffered, yet the Apostle tells us, *Rom.* 2. 13. that the *Hearers of the Law are not just before GOD*, and consequently are under its Curse; but the *Doers of the Law shall be justified*, and so are deliver'd from its Curse; therefore Christ's delivering us from the Curse of the Law is, by reconciling our Minds to the pure Law of GOD contained in the Gospel-Rules, for 'tis said in *Rom.* 8. 4. *That the Righteousness of the Law might be fulfilled in us, (not in Christ) but in us, who walk not after the Flesh, but after the Spirit;* and because he thus confuted their Traditions, and beautified that pure Law of GOD by his Doctrine, which they had corrupted, therefore they hanged him on the Tree.

Here the Doctor cites another Text to as little purpose as the former, viz. *Gal.* 4. 4, 5. *GOD sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law:* But here's not a word in this Text, nor in any other, that he suffered the Penalty of the Law; therefore I conclude, that the Doctor, and all who believe that
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Christ suffered the Penalty of the Law are mistaken, there being no such word in all the holy Scriptures.

I shall now proceed to Answer some Objections.

First, Some will object and say, if Christ did not merit for me, I find so much corruption in the best of my performances, that I could not ever expect to be accepted with GOD. The strength of this Objection lies here; in thinking that Christ has more Sympathy or pity in him towards Men than GOD has in him, and if so how is the Son then like the Father? no, he is better than the Father; has Christ Bowels of pity and compassion towards Men? the Father has as much more pity and compassion towards Men as he is greater than the Son, and Christ has taught, us that GOD will forgive penitent Sinners, and make kind allowances for humane infirmities, *Luke*, 18. 10. and following Verses: Now tho' GOD is ready to accept of and embrace penitent Sinners, yet he will by no means clear the guilty or account any to be righteous because another is or has been so; But every Man shall receive according to his deeds done in the body, whether good or evil, as the Apostle says: Now if this is the case, be pleased to consider what good can the merits of Christ do you; For if you are a sincere penitent then you are sure that GOD loves such, and if you are not such, then it's not the merits of Christ or any thing else that can cause GOD to accept you whilst you are impenitent, unless you think Christ is the minister of Sin, and so imitate the papists, to place something in the room of sincere obedience to deceive your selves,

Secondly, some will object and say, how then can Christ be call'd a Redeemer.

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Answer.

Answer. What can nothing prove Christ to be a Redeemer but merits? how often is it said in the old Testament, that GOD Redeemed Israel out of Egypt? and yet none will say that GOD merited them of the Egyptians: If we consider *Luke*, 1. 68. and following Verses, we may evidently see that it's a being Redeemed from enemies, and not, a being merited of GOD. *Rev.* 5. 9. *and hast Redeemed us to GOD by thy Blood* (not of GOD) which must have been the case if Christ had merited of GOD for Men, then it must be properly said that he Redeemed us of GOD, but on the contrary when the holy Scripture does speak of our Lord's Redeeming us, it's always said to be to GOD, and from enemies, from Sin, from vain conversation, from the power of the Devil, and from this present evil World, and the like: For to whom are Men enslaved? is it to GOD or is it not to their own base affections and Lusts? and from whom then must they be Redeemed, must it be from GOD who does not hold them in slavery, but desires to set them at Liberty? Sure then I think it's from Sin and the Devil that Christ has Redeemed Men. and not from GOD. By these short hints you may see that Christ may be properly call'd a Redeemer tho' he has not merited any thing of GOD for Men.

Thirdly, some will object and say: If Christ came not to merit of GOD for men, what did he come to do? what only to teach and be an example, might not an Angel, or some inferior being have come and done it, and spared so Glorious a being as he was, before the World was; even the only begotten Son of GOD.

Answer. Christ came to conquer the Devil, and Mens prejudices, as well as to teach and be an example, and it is very likely that none besides him-
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self or inferior to himself, was able to go thro' this great work of *Mans* Redemption; and therefore God says I have laid help on one that is mighty, which supposes that his work was very great.

Again, it's probable that none of the Angels loved *Mankind* with so great a love as Christ did, & therefore the Apostle says that the love of Christ passeth knowledge, and it's reasonable to believe that it was the vehemency of his love that carried him thro' that great work with so much chearfulness, looking to the Recompence of Reward which I think could be no other than *Mens* happiness, and therefore when the Apostle Reflects upon the great love of Christ, he says whosoever loves not the Lord Jesus Christ, let him be accurs'd 'till he come. Now as I hinted before, that as Angels were inferior to Christ, so their love must be supposed to be much inferior to his love towards *Mankind*, and therefore had not love enough to cause them to be willing to suffer so much as was needfull for us, in order to conquer the Power of darkness, and the prejudices of *Mens*. And this act must be an act of love or a free act, therefore I conclude that none was so proper for this great work as the express Image of the Invisible God; For the more any being is like to God the more love such an one has to others Happiness. Again, if any one else had come and suffered so much as Christ did, yet it could not have answered the ends as well, for it could not so much discover the great and amazing love of God towards *Mankind*; For we ought to consider, that the Devil's bait was to persuade *Man* that God was an envious being, and so keep them from eating of the Tree of knowledge of good and evil, to keep them from being more like GOD and so more happy. Now, the Devil could never have been so effectually

tually conquer'd in this device, if any one else had come and suffer'd as he did, neither could the prejudices of Men, have been so Effectually removed, if any other being had come to redeem us, but his coming and suffering is a compleat cure of the Devil's venom of prejudice in Mens minds. Now we may say with the Apostle 1 John 4. 9. *In this was manifested the love of GOD towards us, because that GOD sent his only begotten Son into the World, that we might live thro' him.*

Now for GOD to give this his Beloved Son, who was daily his delight, *Pro. 8.* and by whom he made the World; *Eph. 3.* it's all one as to say that GOD thought nothing too dear to part with, to make Men happy; and this if any thing can do it will cause Men to love GOD, and so cause them to be happy with him. We may say as *Rom. 8. 32.* *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.* Now, the Devil cannot persuade Men who believe in Christ, with any pretence of truth that GOD does not love the World; for their Answer is always ready, why then did he send his Son? sure not to condemn the World, but that the World thro' him might be saved? *John. 3. 17.* I say the Devil cannot persuade them that GOD does not love the World, unless he pleads the Doctrine of Satisfaction, and so persuade them that Christ merited our Blessings of GOD, and so make Men believe that GOD loved the Blood and misery of his Son more then Mens happiness. This indeed is an Effectual way to maintain the Serpent's Doctrine, namely, that GOD is an envious being, and so does not delight in the happiness of his creatures.

(Fourthly), Some will Object and say, that GOD is good to Men, in that he hath provided one to merit

merit of him for them. *Answer*, According to the Doctrine of Christ's Merits, it proves that GOD, was got into such a Rage with Men for doing as he had appointed them to do, as some by their Doctrine say, that is transgress his Law, that he could not Govern himself, and therefore got his Son to help him, and so let out his fierce anger upon one whom he Loved best, that thereby he might be appeased towards them that had Sinned. Suppose, a Man that has many Children, and some of them Offend him, and he is now got so angry that he cannot stay his wrath, unless some one or other of his Family, that has never Offended him, will be content to be notoriously abused in their stead, and if he can get such an one to pour out his anger on, then either he will pardon them who have sinned, or force them to repent, or at least try them if they will repent, and altho' the Father knows that it's best to try them if they will repent; yet he cannot stop his anger, unless an Innocent Person will suffer in their stead: and thus his Wisdom, his Power, and his goodness, (if he has any) is all in subjection to his furious wrath, and according to the Doctrine of satisfaction by Christ., This is the exact Picture of him whom they call GOD.

Fifthly, Some will Object and say, that GOD is good, kind, and mercifull, according to the Doctrine of Christ's Merits, because he did accept of it. *Answer*, It proves indeed, that GOD Loved the Merits of Christ or his misery, as above has been prov'd, as a Man loves the Money he receives for his goods, when he sells it, which proves that of the two the price paid is of more Esteem, than that for which it is paid, so that it only supposes that GOD Loved and valued Christ's misery more than he did those Blessings which Christ purchased.

of him with his Blood: This no more proves God to be mercifull, than it proves such a man is mercifull, because he accepted of the money for his goods when he sold it. Any being must be accounted more mercifull, who gives and forgives freely, than such as will neither give nor forgive without satisfaction. So I think that they who maintain the Doctrine of satisfaction do reproach the Living God.

Sixthly, Some will Object and say, to deny Christ's Merits takes away great part of his honour. *Answer,* How can that be? when such as cannot believe that Doctrine, do yet grant that he has done all for Men that was needfull to be done, we only suppose, that as it was impossible he could merit, so it was needless, and that God is willing enough to give his Blessings without merits, willing to give to proper Objects. So that Christ's work is to prepare Men's minds to receive God's Blessings, and not Merit it. Such thoughts of Christ, must needs honour him. Again if Christ Merited our Blessings of God, then it's evident, that God would not give it without it, and Christ is the express Image of God, so then Christ will not give any thing without it's merited, nor forgive any without satisfaction, and nothing can dishonour Christ more than such thoughts of him. If I should say, such a Man is in all things just like his Father, and then say, his Father is one that will give nothing, unless it's merited, nor forgive any without satisfaction, should I not then dishonour both Father and Son? Thus you see that the Doctrine of satisfaction doth not honour but dishonour Christ. God hath sent down his own Image amongst Men, that they might know more of himself, and tho' nothing of a Revengefull Spirit was found in him, but always the
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contrary: yet this Doctrine of satisfaction. represents God as much more Revengeful, even to his own Offspring, then the vilest of Men are to their Offspring. If Men would be perswaded to think, God as good, as kind, as they hear his Image has been, then I suppose, there would be no need to perswade them, that God is not hard to be prevail'd on to pardon Sins, if Men are penitent.

Seventhly, Some will Object and say, If Christ did not satisfy Divine Justice, for Mens Crimes? what then can be the meaning of such Texts? as say; That it pleased the Lord to bruise him, and he hath laid on him the Iniquities of us all, and he bore our Sins, in his own Body on the Tree, and we were Redeemed by his Blood, he died for the ungodly, for Sinners, for Sins, he is a Mediator, Intercessor, Advocate, Propitiation, and the like? *Answer* All these Texts, with many more to the same purpose, do mean as some suppose these two things: *First*, that Men receive special Blessings by Christ's undertaking: *Secondly*, that he had not died at all, had it not been for the Sins of the World. Others say, that Christ by these Texts is Represented as bearing the Punishment due to Mens Sins, in their stead that they might go free. This, Dr. Owen argues for, in the fore-cited Book, that he satisfied in full, for whatsoever Legally could be charged on them, for whom he died. Page, 117. So that according to the Dr's describing this case, then did God impute or lay all the Sins of Mankind to Christ's charge: For the Dr. says GOD Substituted another sufferer in their room, that GOD, so laid our Sins in and by the sentence of the Law upon him, that he made therein full satisfaction, for whatsoever Legally

gally could be charg'd upon them, for whom he died. Now according to the Dr's describing this case, and many will Judge him as able as any in his day, to state such a case, then it will not be difficult to understand, what is meant by the fore mentioned Texts. Namely, that GOD was pleased, to see his Beloved Son in misery, that GOD poured out his anger on him, as on one really guilty, and consequently all Men must be without any guilt be they as wicked as they can: but these considerations are so contrary to the plain Reveald will of GOD, and therefore few can thus believe it: many therefore seek to moderate it, tho' there can be no medium between Christ's bearing Mens guilt, and his not so doing, and one of the two must be true, they cannot be both true, but is there no way to conceive, how Christ suffered for Mens Sins, without being imputed a sinner, did not GOD say to *Ezekiel*, thou shalt bear their Iniquities? and can any from thence conclude that GOD Imputed their Sin to him? did not *Joseph*, properly suffer for his brethrens Sins, yet had they ever the less guilt for that he suffered for them and by them? can any thing be more plain, that Christ did not bear the guilt of Sin? seeing every one must bear his own Iniquities, and every Man shall receive according to the deeds done in the Body, whither good or evil. *First*, I suppose therefore, that Men receive special Blessings by Christ's undertaking, what these Blessings are has been consider'd already. *Secondly*, that he had not died at all had it not been for Mens Sins, and therefore not improperly said that he died for our Sins. The Author of a Book call'd the Mediator, lately publish'd to vindicate the Doctrine of satisfaction, yet he says that it was thus said, that Christ died for our Sins, to let us know

know that he himself was not a sinner, and we find that this was a dispute between the believers and the unbelievers at the first planting of the Gospel, whether Christ was a sinner or no; all knew that he died as a sinner, and therefore it was needful first to satisfy the world that Christ was not a sinner, and therefore there were some of the doctrines they were first taught, that he went about doing good, and that he was without sin, but the Apostles who thus taught, that Christ was without sin, could not suppose that any Christian could be so stupid as to think that the just and wise GOD could account an innocent person, a real sinner, or impute sin to him which is the same, which is as much nonsense as 'Tis to say the sun is black; therefore the Apostles never guard against such conjectures, any more than when 'tis said be careful for nothing, and labour not for the meat that perisheth, and yet none takes these words to encourage idleness yet there is more argument in it for to countenance sloth; than there is in any text to encourage the doctrine of satisfaction: or when 'tis said Gal. 6. 14 GOD forbid that I should rejoice in any thing, save in the Cross of Christ, must any therefore think that the Apostle made an Idol of the tree on which Christ suffer'd, surely no, and yet there is more argument for that supposition in the text than can be found for the doctrine of satisfaction: which I think will appear if we consider the design of those texts which are suppos'd to encourage it, and then I believe we shall find it confuted even by those texts which some bring to confirm it. Mai. 53. 4. 5. surely he hath born our grief and carried our sorrows, yet we did esteem him stricken smitten of GOD and afflicted, (or we thought evil of him) according to the margin of some bible

Ver. 5. But he was wounded for our Transgressions; the meaning of it must be, he was not stricken, smitten of GOD, 'tho we did thus Esteem him, but he was wounded for our Transgressions, and as he was not stricken, smitten of GOD, and Afflicted as is here evidently declared, as they who believe the Doctrine of satisfaction do own; as I can prove from their own writings: Then surely GOD pour'd not his anger on him, for if he was not stricken, or smitten of GOD, or afflicted of GOD, then he did not bear the wrath of GOD due to Mens Sins, in their stead, as that Doctrine says he did, so those texts which they bring to confirm their notion of satisfaction do even confute it. Another Text they cite, 1. pet. 2. 24. *Who his own self bare our Sins, in his own Body on the Tree.* Now that it cannot be meant here, that Christ bare the Guilt or Punishment of Mens Sins, in their stead; I Think is evident from the context, Ver. 20, 21 *If when ye do well and suffer for it, ye take it patiently, this is acceptable with GOD, for even hereunto were ye called, because Christ also suffer'd for us, leaving us an example that we should follow his steps.* Now 'if to suffer for well doing, to suffer wrongfully, and take it patiently is to follow Christ's steps; then Christ suffered wrongfully, and consequently did not suffer the just displeasure of GOD's wrath, due to Mens Sins: Verse, 22. *Who when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously.* All which does suppose that his sufferings were unjust, and so did not bear the wrath of GOD due to Mens Sins in his own Body on the Tree: so that this text they bring to confirm the Doctrine of satisfaction, does even confute it when compared with its context. Another Text, they build this Doctrine of merit

son is, 1 Pet. . 18. *Christ also hath once suffered for
us the just for the unjust that he might bring us to
GOD.* now this is contrary to the doctrine of satisfac-
tion, for that teaches, that GOD is brought to
men or reconcil'd to them by Christ's sufferings
and not men to GOD, thus we may see that,
these texts which they bring to support satisfac-
tion, are as so many witnesses against it.

I think no text can serve their turn but such as
say (if any such can be found) that GOD was
angry with his son: but as no such text can be
found. So no such doctrine as satisfaction can be
prov'd from the holy scriptures and tho' it is said
in *isa. 53* that *the LORD hath laid on him the iniqui-
ty of us all and that it pleased the LORD to bruise him*
and the like, yet the prophet lets us know ver.
4. 5 that he was not stricken of GOD, or smitten or
afflicted of GOD, as has been Observed: GOD
was so far from afflicting his beloved son, that he
sent an angel to strengthen and comfort him, un-
der his great sufferings: and I think GOD has tak-
en such care to secure the truths contain'd in his
word that none can mis-understand it, unless they
blasphem their great Creator: for if we only own
GOD to be as good, and kind to Men his offspring,
as Men are to their offspring, then the doctrine of
Merits cannot be true, for did you ever know or
hear of that Man who would not give his children
any thing without Merits, nor so give them when
penitent without satisfaction, 'tis satisfaction
enough to a good Man that his prodigal Son turn
and repent witness Christ's parable: and if GOD
is not so kind to Men as they are to their children
then what argument is there in Christ's words: if
ye being evil can give good things to your chil-
dren, how much more, shall your heavenly father

give good things to them that ask him. Hereby we see how we are saved from wrath thro' him, and how we are cleansed from our Sins by his Blood, and how we were redeemed by his Blood how to conceive that his Blood was shed for remission of Sins purchased with his Blood, and without shedding of Blood there is no remission: all is compriled under this one consideration viz. that Christ coming to declare, the mind and will of GOD, and to conquer the power of darkness and the prejudices of Men, and thereby reconcile them to GOD: this cost him his life, thro' the malice of the devil and the cruelty of wicked Men; and therefore the e things are justly said to be done by his blood: and therefore it is said that we are reconciled to GOD by his blood: this is the blood of atonement, for a small concordance to which Dr. owens name is set; tells us that atonement and reconciliation is the same word in the GREEK. so that Christ does make atonement or Reconciliation, between GOD and Man even as a good Medi^{tor} would do between two Men who are at variancy that is charge the blame of it where it really is, and so prevail upon the Offender to turn and repent for he hath nothing to do with the Offended, to perswade him at all: unless he has been some way or other, partly the cause of the disagreement or unless he carry his resentment too far and so will not forgive the penitent Offender for if he should intreat the offended to forgive the offender, whilst he is impenitent; then he could not be a just mediator. but Christ is undoubtedly a just mediator, and therefore as he mediates between an unchangeably good GOD and sinful Men he cannot be supposed to intreat GOD, to be kind to Men: as hath been observ'd for
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GOD cannot be prevailed upon, to love the Sincere penitent more than he does because he is Unchangeably good neither Can He be prevailed on to Accept the impenitent because He is Unchangeably Holy. therefore I Conclude that Christ Mediatorial Office consist in His Turning Men to GOD and not in turning GOD to Men: and this he does by His Spirit, as well as by His Word: Rom 8. 26. *the Spirit also helpeth Our Infirmities for we know not what we should pray for as we ought, but the spirit it self maketh Intercession for us with groanings which cannot be uttered.* that is, as most Understand it. the spirit So strengthens our Desires some times that we cannot express it: and this is properly Christs intercession. as it's done by his Spirit.

For it pleased the Father that in him should all fulness dwell, that of his fulness we may receive and grace for grace. GOD hath given him the Spirit. without measure, that he might pouer it out unto Men as they shall need it and improve it. And this is the Incense that is offered up with the prayers of all saints, and thus Christ by HIS Spirit is An advocate with the Father, Not to change GOD to Men, but to change and reconcile Men to GOD.

And we may learn by the Holy Scriptures, that when a stop is put to Mens persisting in sin, that then Atonement or Reconciliation is said to be made Num 25. 13. When Phinchas by killing Zimri and Cozbi, and thereby put a stop to the Israelites persisting in that Sin of fornication: is said that he thereby made Atonement for them and thereby turned away God's wrath from them, ver. 11 sure None can suppose, that the death of these two wicked persons, Could satisfie GOD's Justice, For all their crimes. Therefore I suppose the Atonement here, must mean, a putting a stop

stop to their persisting in sin. So I conceive it must be meant, by the Atonement or Reconciliation Made by Christ, For His coming and setting up, Pure religion in the world, Had as great a tendency, To put a stop to the wickedness of mankind, As what Phinehas did had to reform them: And as in the case of phinehas, No peace could be made between GOD and them, Without their turning from sin: So Christ makes peace between GOD and men, By turning them from sin to GOD. To think otherwise in either case, Is to suppose, That GOD and Men may be at peace without repentance, which thought is contrary to all true religion.

And when it is said that Christ made an end of sin, and hath put away sin, by the sacrifice of himself and the like? I think it can bear no other sense than that Christ, Instrumentally Reconciles Men to GOD, seeing every Man shall bear his own Iniquities, As the scripture say: And I believe if we consider the meaning of Atonement or Reconciliation, That we shall find it to mean nothing else but putting a stop, to persisting in sin. Whether we consider the Atonement, under the law, or the Atonement made by Christ.

IN a small concordance to which Dr. OWEN's name is set, In his acceptance on the word peace, says that peace in Isai. 27. 5. dos signifie Atonement, which Words are these, *Or let him take bold of my strength; that he may make peace with me, and he shall make peace with me.* So that according to the Drs Interpretation of this text, Men may make Atonement, for them selves: but according to the Drs, describing the doctrine of satisfaction: then Christ only can make Atonement for Men. who can help seeing such great mistakes.

Eightly Some will Object and say how then is the
say

sacrifices under the law, types of Christ the great Sacrifice, *Answer* it is evident, that these sacrifices under the law, did not appease GODs wrath, For even their sacrifices, were Abomination to GOD without sincere Obediance. *jsai. 66. 3.* he that sacrificeth a lamb, Is as if he cut off a dogs Neck, and the like. *and Sam. 15. 22. hath the Lord, as great delight in burnt Offerings, and sacrifices, as in Obeying the Voice of the LORD: Behold to obey Is better than sacrifice, and to hearken, than the fat of rams. and Jer. 7. 22. 23 I spake not unto your Fathers, when I brought them out of Egypt, concerning burnt offerings and sacrifices: but this thing commanded I them, saying obey my Voice.* and many Instances there are under the law, of offering sacrifices, and yet They for whom they were offered, have not been forgiven: and others have been forgiven without offering any sacrifices: I take it for granted therefore, that unless these sacrifices, did lead those for whom they were offered, To Obedience.. it did them no real good? And as such they were types of Christs sacrifice, and the scripture is very express in this? That as the sacrifices under the law, could do No good unless it led them to Obedience, so Christ coming and suffering, Doth no good to such as continue in disobedience: yea it rather heightens their misery, that light is come into the world, and Men love darkness rather than light.

Now if it be true as they say, who own the doctrine of satisfaction, that Christ the great sacrifice, was sacrificed, to bear the guilt of Mens Sins, and thereby to pacifie GODs wrath towards them Then there is No real likeness, Between the sacrifices under the law, and that of Christ sacrifice, for its evident, that the sacrifices under the law, did not thus take away Mens Guilt: when Christ is compared

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to these sacrifices, it cannot therefore be meant that he bore Mens guilt: So that according to the doctrine of satisfaction, then these sacrifices, can be no types of Christ.

Ninthly some will Object and say, If Christ came to Reconcile Men to GOD, And not GOD to Man Why may not the Apostles, then be said to bare Mens sins as well as Christ, for they are said to Reconcile Men to GOD, as well as Christ.

Answer the Apostles did not come into the world Of their own choice, to turn Men from Sin, as Christ did: He had not been liable to suffer at all had it not been for Mens Sins, which cannot truly, be said of the Apostles: I think,

this one consideration, a sufficient Answer. Tho' there are divers, other considerations had I time.

Tenthly Some will Object and say, what difference is there in merit, and purchas and we are said to be purchased by his Blood.

Answer is it not said. Exod. 15. 16 that GOD purchased, the Israelites out of Egypt: yet none will from thence conclude, That HE merited them of the Egyptians. I remember, A saying of a learned Author: viz That Christ by His death, and sufferings hath, sufficiently purchased, our love and Regard. If we will take it in his sense, then we may call it merit. But to say merited of GOD, is Inconsistent with it self, As hath been prov'd.

Eleventhly some will object and say, If Christ did not come to Atone, or satisfie GODs Justice for Mens crimes, Then He can be of no use to such as liv'd before His Incarnation. *Answer* this work of Reconciling Men to GOD, was all ways carried on, By Christ the Mediator even before He came in the Flesh: by the ministration of Angels, in the hands of a Mediator Gal 3. 19 and the same person who

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has governed the World ever since he made it, was as properly a Mediator and Redeemer before he took to himself a Body, as he is since; and therefore there is no other Name given whereby we must be saved, or whereby any ever was made or saved.

Twelfthly, Some will object and say, If Christ did not bear the Wrath of GOD, due to Mens Sins, then it appears, that he was more timorous than many of the Martyrs, who oft-times even rejoyced in their Sufferings, having at the same time much of the Divine Succour: but Christ, on the contrary, complained of his Father's forsaking him, and therefore some think, that Christ was scorched with GOD's Wrath, as Mr. *Tramh* says in his *Great Propitiation*, pag. 257, and 270. *He hardened his Heart against the Cry of his Son.*

Answer. First, If Christ was without Sin, as we are sure he was, then GOD could not be angry with him, and therefore when he says, *Why hast thou forsaken me*, he could mean no other than a providential forsaking of him, and so leave him in his Enemies Hands: his End might be in saying, *Why hast thou forsaken me*, to let his Murderers know that his Conscience was free from guilt, to beget in them Self Reflections, that they might repent and be reconciled to GOD; sure none can be mistaken in this Matter, unless they deny GOD to be Just, and so Blaspheme him. Secondly, It's easy to prove from Scripture, that Christ's Sufferings were from his Enemies, and not from GOD, who he says was always with him, when his Heel was bruised by breaking the Serpent's Head; then he spoiled Principalities and Powers, and made a shew of them openly, triumphing over them on the Cross; surely this was

a greater Work than any of the Martyrs were able to go through. *Thirdly*, God's sending an Angel to comfort him, might be to let Men know that he was a Favourite of Heaven, else God could have comforted him in a more secret manner, and sure the Comfort of God's Spirit must be supposed more than the Comforts of an Angel.

The third general Head is, To mention some Reasons why I think this Doctrine of Merits is Blasphemy against God and his Son, and an Enemy to the Scripture, and all true Protestants, whether Governours or Subjects, and then I think it Blasphemes God, because it supposes that he cannot do that which is really Good, that is, he cannot forgive the sincere Penitent without Satisfaction, and that he can do that which is really Evil, *Viz.* Punish the Innocent instead of the Guilty; this is to deny God to be either Just, Wise, Good, or powerful; it also Blasphemes the Son of God, as it supposes Mens Guilt was by him taken away before they were born, which is a great encouragement to Sin; for if he suffered in the stead of Mankind, and so was substituted in their room, as Dr. Owen and others affirm, then were Mens Sins satisfied for, even before they were committed, and nothing can be a greater encouragement for Men to sin plentifully, knowing that whatsoever Sins Christ has satisfied for, cannot again be imputed to any, and if he has satisfied for any Sins, then we are sure he has satisfied for all, because the Scripture makes no Exceptions, but says, *The Iniquities of us all, the Sins of the whole World*, and the like; so that if this Doctrine is true, then Christ suffered and died, that Men might sin without fear; and to talk of a necessity of Repentance, in order to be forgiven, is manifestly

lessly to contradict this Doctrine of Satisfaction, for according to that Doctrine, Men are forgiven only because Christ has satisfied for them; now nothing can more eclipse the Glory of the Son of God, than proving him to be the Minister of Sin; as this Doctrine of Satisfaction does prove; but something of this nature having already been considered, I therefore now forbear.

This Doctrine of Satisfaction is also an Enemy to the holy Scriptures, as it proves according to its Consequences, that the sacred Writings are only a heap of Nonsense, affirming, that Christ bare the guilt and punishment of Mens Sins, and yet every Man must bear his own Sins; that God is good to all, and his tender Mercies are over all his Works, and yet that this God will give nothing unless it is merited, nor forgive any without satisfaction; That GOD delighteth not in the Death of him that dyeth, and is not willing that any should perish, yet the only cause of Mens being saved is Christ's Merits, and so all must be saved, if GOD has given him to merit for all: That GOD doth perfectly hate Sin, and yet can be reconciled to wicked Men by Christ's Merits, so as to be at peace with them, as the Author of a Book call'd the *Mediator* argues, pag. 23, 24, and Dr. Truman, pag. 70, 71. That GOD does lament the misery of the Wicked, and yet nothing is the cause of their Misery, but because GOD was not pleased to appoint them a share of his Son's Merits; That Ministers are commissioned to intreat Men to be reconciled to GOD, and yet Reconciliation was made between God and them before they were born, if ever it will be made at all; That all must receive according to their Works done in the Body, whether good or evil, and yet every one must have so much,

and no more, as Christ has merited for them : That GOD is no respecter of Persons, and yet he has punished the Innocent for to let the Guilty go free : That the Hearers of the Law are not just before GOD, but the Doers of the Law shall be justified, and yet that Christ has so fulfilled the Law, as that Men have nothing to do with it ; and that he has so suffered the penalty of the Law due to Mens Sins, that now the Law hath no Demand upon them, as the *Mediator* says pag. 89. That GOD declares by a Voice from Heaven, that Christ is his beloved Son, in whom he is well pleased, and yet at the same time does intend and has prepared him for to receive the deepest Impressions of the angry Resentments of his Wrath and Indignation due to Sin : That GOD declares, that the Soul that sins shall die, and yet at the same time intends that another shall die instead of the Sinner : That GOD requires Men to do his Commandments, and that they observe his Law to do it, and yet intends it should be kept but only by one Person instead of all Mankind : That Men are commanded to imitate GOD, in being kind to others, and of a forgiving Spirit ; and if they do imitate GOD, then (according to the Doctrine of Satisfaction) they must give nothing unless 'tis merited, nor forgive any without satisfaction ; so (according to this Doctrine) if Men do imitate GOD, then they must become exceeding wicked, as is acknowledged by Dr. Owen in the fore-cited Book, pag. 131. That GOD so loved the World, that he gave his only begotten Son, and yet that Christ came and suffered only to merit GOD's Favour for Men, according to the Author of the *Mediator*, pag. 77. That regard was only had to the shedding of Christ's

Christ's Blood, or his suffering Death in the room of the Offender: That G O D declares, that he will by no means clear the Guilty, and yet at the same time intends so to do, contrary to his Word, as Dr. Owen argues, page 117.

These are some of the Things which they who own the Doctrine of Satisfaction call Gospel Mysteries, as the *Great Propitiation*, pag. 9. but instead of their being Mysteries, they are evidently Inconsistencies; so that to maintain this Doctrine cannot but lessen Mens esteem for the holy Scriptures, because, according to that, it contradicts its self, and so cannot be from G O D; but if we will but part with this one Error, then nothing of Inconsistencies can be found in the holy Scriptures, then every thing therein contained will be easily understood.

Again, I conceive that this Doctrine of Satisfaction is an Enemy to his present Majesty, to the Royal Family, and to all true Protestants, as it encourages Popery, as you may see by the following Particulars.

First, One of these popish Errors is. That Men may merit by their Actions; this is what Protestants have, I think, justly renounced, and yet to say that G O D will not give his Blessing unless Christ does merit, is to suppose this Error to be truth; for Christ, as the Scripture affirms, is the express Image of the invisible G O D, and from thence we have just reason to conclude, that if G O D does expect Merits of his Son, then his Son will expect Merits from others, or else he would not be in that like his Father; for our Lord tells us, that what he seeth the Father do, that he does likewise. Now, tho' it's easy to prove this to be an Error, both by Scripture and Reason, as *Luke 17.*

10. *When we have done all that is commanded, we are unprofitable Servants, having done but our Duty;* and Reason informs us, that none can merit of him on whom they do depend for Life and all things, and yet I cannot see, if Christ did merit; what sufficient Argument can be produc'd against our meriting also; for as I have proved already, that if Christ is equal with his Father, then he could not merit, all things being his own; and if he is not equal, then he acts and does as he was commanded; and if he could do more than his Duty, which, I think, is inconsistent to reason, for a Person to do more than God commands, which must be the case of Merits, which must suppose either what he does over and above is not good to be done, or else that he was not obliged to do all the good he could do, or that was needful to be done; if the former, that's wilful Sin; if the latter, that supposes that God is not perfect in Wisdom and Knowledge, which cannot be; so that if Christ merited, What Arguments can be produc'd against this popish Error, which may be called sufficient? Would it not therefore be prudence either to say as the Papists do, or else disown the Doctrine of Satisfaction, that so we may be able to defend what we do own.

Secondly, Their Doctrine of Absolution, which is both contrary to Scripture and Reason; for, if none can merit for themselves, as has been proved, then sure none can merit for others: They were accounted foolish Virgins who sought to be saved by the Obedience of others, *Matt. 25.* yet so contrary as it is to Scripture and Reason, none can produce sufficient Arguments against it, unless they reject this Doctrine of Satisfaction; for they may say, Are not we said to imitate Christ,
and

and if he merited, we must also merit, and so have a proper right to give or sell Pardons as we shall think fit? What can Protestants say to such Arguments? Is it not agreeable to Scripture and Reason, supposing the Doctrine of Christ's Merits to be true, that if Christ has merited, and Men are commanded to imitate him, and so they also may and must merit; and if they do merit, then there is room to argue for the Reasonableness of their Doctrine of Absolution, for whatsoever any Person does merit, its reasonable that they should dispose of it as they please? Now, if we renounce this Doctrine of Satisfaction by the Merits of Christ, then our Mouths will be filled with Arguments, against popish Errors we can then say, Christ did not merit, yea, as has been sufficiently proved, that Christ could not merit any thing from GOD, as also that 'tis needless, then sure if Christ could not merit, none else can, and then their pretended Absolutions must appear but Vanity.

Thirdly, Their doing Penance, or punishing themselves for their past Sins, instead of Reformation, is an undoubted Error; for the Scripture informs us, that GOD does not willingly grieve or afflict the Children of Men; and that of us, but if need be if Men suffer; and we may be assured from Scripture and Reason, that our suffering Misery will never cause GOD to pardon our Sins, unless it brings us to Repentance and Obedience, and then GOD will forgive us though we had not suffered at all: And so contrary as this Error is to Scripture and Reason, yet none can overthrow it, either by Scripture or Reason; so long as they maintain the Doctrine of Satisfaction by the Merits of Christ, for that Doctrine supposes that GOD

was so well pleased with Christ's Sufferings, as for their sake, to forgive Men their Sins, as above is prov'd; Now, if GOD took so much delight in his Misery, who was the express Image of his Person, much more have we reason to think he will take delight in our Misery who are so little like him; Now, if we disown the Doctrine of Satisfaction, then we may have good Arguments again it; but if we maintain that Doctrine, then I suppose that the Papists by their Arguments will be too hard for us.

Fourthly, None can furnish themselves with sufficient Arguments against the popish Error of Praying to Saints and Angels; either from Scripture or Reason, without laying aside the Doctrine of Satisfaction; for if GOD is kind to Men for the sake of another, and not else, as that Doctrine supposes, Have not then the Papists some ground to believe that they shall fare the better, if they can gain the favour of those happy Spirits? If one can prevail upon GOD to be kind, two may more, and a thousand much more, and who can contradict them without parting with Satisfaction, and then indeed its easy to confute this and other of their Errors, for their whole Scheme of Religion is to place something in the room of sincere Obedience; and this Doctrine of Satisfaction does encourage that way of thinking, without which their Errors could not have continued 900 Years.

Fifthly, None can effectually confute the Doctrine of Transubstantiation, unless they deny the Doctrine of Satisfaction, which is as contrary to our very Senses as the former; and if we will lay by our Reason, and contradict our Senses, to maintain Satisfaction, How can we blame the Papists for doing the like in a case of far less concern?

For it is not so contrary, to GOD's moral perfections, to make his Sons flesh meat indeed. and his Blood drink indeed: as it is to impute Sin to his innocent Son, or to account Men Righteous because Christ was So, or in other words, that GOD cannot behold Men So good as they really are, without Christ, or else behold them better than they really are thro' Christ: either of which is to suppose GOD destitute of true wisdom: for as that doctrine of satisfaction supposes, that sincere Godly Men. cannot be accepted of GOD, but only by the merits of Christ, according to this, if sincerity and Godlyness, is really good in it self, then GOD cannot see it as it really is without Christ's merits: and if sincerity and Godlyness, is not really good in it self and yet GOD will look on it: as good thro' the merits of Christ: what is this, but to say GOD does not judge of things as they are; and So Judges not Righteous Judgment: for if GOD should account any to be the more Righteous, only because Christ was So, would be to suppose GOD to Judge of things as they are not, which cannot be true. Thus the doctrine of satisfaction, strikes at the glorious perfections, of the ever Blessed GOD. And if Protestants will maintain this doctrine contrary to scripture and reason, how can they then blame the Papists, for their doing the like, to maintain transubstantiation: which is not So destructive to Religion, as the doctrine of satisfaction is.

Sixthly the papists seek to maintain their religion by cruelty, and what sufficient argument can protestants bring against it, So long as they own the doctrine of satisfaction, for that doctrine teaches, that GOD hath set up and maintain'd Religion, by cruelty, even by his taking delight, in his Sons Blood and misery, as hath been prov'd: and indeed

deed it's what is contain'd in the bowels of the doctrine of satisfaction; for if Christ's sufferings and Blood, were to satisfie GOD on Mens behalf, as that doctrine supposes, then may we say, GOD has set up Religion, upon Blood and cruelty: and who then can blame the Papist, for their thus imitating their Maker, as all men are commanded to do.

May not this doctrine of merits, be Justly called the root of bitterness; for we shall find, if we consider the matter thro'ly, that none were ever so desirous, of shedding Religious Blood, as such who suppose, that GOD took delight in his Sons Blood and misery: whether they were Protestants or Papists, and if Men can but perswade themselves, that to be cruel is to Imitate GOD, no wonder then, if such Men give themselves great liberty to be cruel. seventhly the Papists reject the holy scriptures, as not being fit for common use, and what sufficient argument, can Protestants produce against them for so doing, so long as they own the doctrine of satisfaction, for that doctrine manifestly sets one part of scripture against the other, and makes it appear, a greater heap of nonsense than can be found in any other Book, and is it not more prudence then to reject it, than to have any thing to do with it. Thus Protestants, by their owning the doctrine of merit, do strengthen Popery, and weaken their own interest: so that put these things together, and then I believe we shall see, that this doctrine of satisfaction; is an enemy to the present Government, in that it does encourage Popery it is an enemy to all true Protestants, because it does encourage cruelty, and to the Scripture in, that it supposes it to be contrary to Reason, and so it cannot be from GOD. In Mr. Truman's great Propitiation, pag. 29. It's sayd that Pope Clement the sixth by his de-

cretal epistle, hath determined thus, one drop of Christ's Blood was enough to save the world, And therefore the over plus of it, is laid up in the treasury of the Church, to be given out by the Popes, in pardons and Indulgences, and this is so rational in the account of the canonists, that it is inserted into the body of the canon Law. hereby we see that the doctrine of Christ's merits, is the only support of Popery: without which, they could have no pretence, to Popes pardons and indulgences, or any of their other errors, which have been mentioned. this Author in pages, 242. 243. proves by Papist Authors, that the doctrine of Christs Merits, is that on which the Papists build, the doctrine of their own merits: and this doctrine of Mens merits is manifestly the only support of most of their other errors. So that this doctrine of Christ's merits, is that on which Popery is founded, and by which it is supported: so that for Protestants, to reject the doctrine of satisfaction, is, I think the best weapon, against Popery. I suppose it needless for me to prove that the Papists have given these nations, and their protestant governours, great uneasiness in time past, and they only want opportunity, to do the like again; experience hath sufficiently proved this, and therefore it must be the interest of these nation, both Governours and Subjects to confute their errors- which I think cannot fairly be done without rejecting this doctrine of satisfaction,

GIVE me leave now, to make some remarks upon Mr. Trumans great Propitiation, because some bring his arguments to confirm the doctrine of satisfaction. *first* I conceive that he has founded his Book on a false Interpretation of that text Rom. 3. 25. whom GOD hath set forth to be a Propitiation, thro' faith in his Blood, or thro' imitating of him

him : for faith in Christ's Blood, and following of him do carry the same sense in scripture language; and therefore it's said ver. 26 that he might be Just, and the Justifier of him who is of the faith of Jesus, as it is in another translation, now if Christ is a Propitiation, without Men's Imitating of him : then it's not thro' faith in his Blood, and if it's thro' faith, or following of him, then the Author is mistaken, for he says that GOD satisfied and Propitiates himself pages. 70. 71. he must mean, by his Sons Merits because he says pag. 104. that Christ obtained of GOD, that he would wait, and be long suffering to sinners : and pag 271. he would not spare sin, but punish it, tho' in his Son and pag 121. GOD could not pardon our sins, upon repentance, without satisfaction. And pag 270. he hardened his heart against the cry of his Son : and he was scorched with GOD's wrath : now put these things together and then we may see that this Author means, that GOD hath satisfied and Propitiated himself by his Sons misery : and how then is it thro' faith in his Blood : if Christ is a Propitiation thro' faith, as the text says : then he is not So thro' merits, as this Author, and all who own satisfaction would have it. So that I conclude that there is nothing in this text, nor in any other, sufficient to support the doctrine of satisfaction.

Secondly Mr. Truman calls this his doctrine a mystery which none can understand pag. 9. 72. and if so, then it cannot belong to the scripture, and Men have nothing to do with it, as has been prov'd. Thus SIR. I have offer'd you a few considerations, on this subject. Wherein you see me mistaken, I desire your Information which will oblige your humble servant.

EBEN HEWLETT

FINIS



